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Phone: +9 0212 533 05 35 Fax: +9 0212 631 53 69

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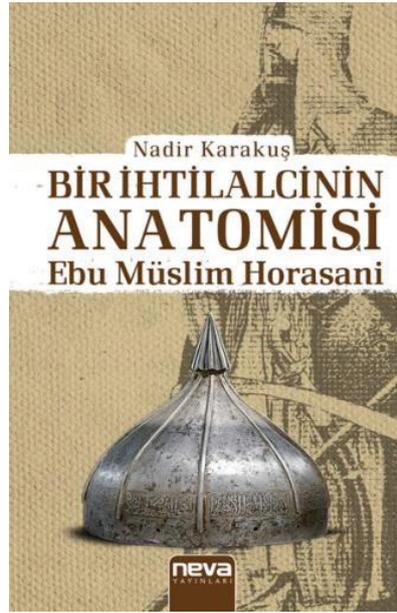
BY NADİR KARAKUŞ

The Umayyads were struggling with many problems in the majesty of the border with the Andalusian border in the West and the border suburb of France, and in the east, to the Caspian and Chinese borders. The tribal rivalry between the Southern and the Northern Arabs, whose historical background was very divergent, was deepening with the false politics of the Caliphs, creating new hostilities. The situation became even worse when the non-Islamic experiences of the caliphs in the collected taxes were added. Haricis and bleeding wounds against the caliphs frequent rebellions by Shia have been made, and the mighty Damascus army was sometimes unable to suppress them. The dynasty's center and capital, Damascus, took deep injuries, and tried to produce new remedies by transporting them to regions such as Harran.

Zeyd b. Ali, suppressed in a bloody manner, events such as Karbala disasters that caused deep traces and divergences in Islamic history. Ali rebellion also increased the number of victims and supporters of Shia, laying ground for anti Umayyads. From Kaderiyye Gaylan was killed for his ideas, the number of groups against the dynasty increased day by day.

II. Walid was reduced from his authority by a popular revolution and replaced with Yazid b. Velid passed; but the fury of the people and their dissatisfaction are not over. Khorasan and Azerbaijan-Tumulus judges did not obey him. A short time later, his brother Ibrahim, who replaced him with the death of the new caliph, had never been accepted anywhere else, and even the Kelb tribe, which he had based on, could not save him. With the support of the Kays tribe, he took alms by acquiring Damascus. But the rebellions were not over; The revolts that the Yemeni Arabs had done against him did not end anymore, and the Marwan ran from the front to the front. External Dahhak b. Kays rebellion was barely suppressed and controlled, new external rebellions made Mervan helpless. In Kufe Abdullah b. Muawiya in addition to the Shiite rebellion, the helplessness of the Mervan increased.

At the end of all this, the caliphate center is in a place far away from Damascus, new developments are taking place in Khorasan, and the Abbasid invitation has been increasing day by day under the name "Li Rıza Âl-i Muhammad". The last Umayyad caliphate, focusing on Cezire, Iraq and Syria II. Marwan, the governor of Horasan, who has a fighting spirit like him, Nasr b. He could not answer the request of the help of the mobile, he was struggling between tribal



revolts and sectarian attempts.

Abu Muhammed, the leader of the Abbasid invitation in Horasan, invited the people to Abbasi invitation everywhere, with the system he created and developed, the invitation of merchants and pilgrims. With the exclusion of the invitation mentioned by the Umayyad governor bükeyr b. Mahan took the job. Ammar b. He sent to Khurasan as governor. Yazid changed his name to Hidaş and put the Abbasî invitation in danger with the non-Islamic Hürremian discourses. This development, which forced the Abbasid invitation, ended with the death of the Umayyad governor Hidaş. Abbasids who rejected Hidaş Süleyman b. Kathir continue with the fractions. Abbasid invitation, the book of Allah and In addition to Hz. Muhammad's circumcision, equality was offered to the public through justice principles, and the number of fans was increasing rapidly.

In that time, the child named Abu Muslim, bearing a letter from Kufe to Horasan on behalf of the Abbasi family, was not paying any attention to anyone. Abu Muslim, a liberated slave of Isfahan, took the attention of the Abbasid family and took it to his personal services. Abu Muslim, who started to work with a message to Horasan from the Abbasi family, has become increasingly influential in spreading the invitation in the direction of the Imam's directives. When rejecting Hidaş, Yahya b. Zayd gained the support of Shia by looking at his movement. Suleiman b at the head of the invitation to try to make himself small and to eliminate it. He gained his trust by loyalty to Kesir. Thus, Abu Muslim, who won the support of the Huzaa Arabs, the tribe of Süleyman, was directed to other elements of balance in Khurasan. The active name of the region opposing Nasr is Cuday al-Qırmani and the al-Hariji leader Shayban b. Seleme. The Umayyad governor Nasr b. He tried to pull him to the side. An Iranian named Bih-aférid had initiated against Nasr and wisely pursued his policy and enabled Nasr to wear out. Although he did not participate in the non-Islamic ideas of Bih-aférid, he tolerated the growth of his revolt; and then he removed him from the center and knew he was a hero. After that, their participation began to increase. From the diaspora of Iranian landlords, to the Turks, many began to meet around him, following the rhetoric of equality and justice.

The killing of Abdullah b. Muaviye in Khorasan increased his power and saved the Abbasids, who were his masters, from an important opponent. Selit b. Abdullah to be able to stand out from the position

EBU MUSLIM HORASANÎ

of the slave to accept him in Horasan. Abu Muslim took the name and knew how to base himself on the Abbasid family. Long after himself, he behaved as Lame Timur, who had sought to base itself on his predecessor, Genghis Khan, to become a great fighter, and succeeded in this behavior. He opened the black flag which is the symbol of Abbasids and initiated his rebellion in Merv. The Umayyad opposition was strengthened by the participation of Cuday and Sheyban, as well as the supporters from everywhere. Successful work of Da'is was accelerating these participation. Abu Muslim, who formed the institutions by appointing his officials, was also able to give a status to the invitation. Abu Muslim, who chose the Ramadan ritual to launch the Ishiyana, opened resistance by opening his own crests. Abu Muslim, who brought him closer to himself by using the vengeful desires of Ali, the son of Kirmani, who had been killed by Nasr, informed him that he would defeat Nasr's forces in the first warm contact. He increased his fortune by capturing important cities like Herat. He followed the various powers that supported him by following a mastery balance policy.

Experienced Umayyad governor Nasr b. Sayyar, he saw that the mobile end was approaching, and the helplessness was growing as he saw that the measures he had taken were abolished by Abu Muslim. The help demands of II. Mervan did not come any more, and Nasr's helplessness deepened. Although Nasr could not get the help he wanted, the Emevids also warned against Abbasi's family. Then Imam Ibrahim was arrested and imprisoned in Harran. His supporters went to Kufe and swore allegiance to his brother Abu'l-Abbas es-Saffah. Abbasi continued from where he was invited.

Shortly thereafter, Abu Muslim, with the United forces, took over the city of Merv at 130/748. Nasr, who was killed in this war by his son Tamim, escaped to Serahs from Merv. Abu Muslim, who is in complete control of the Merv. He increased his power by killing in favor of the Lahiz b. Kurayz who his close commander to Süleyman b. Kesir. Then he headed to the External Leader, Shayban, for his allegiance to him. He also killed him with the blessing of Shayban. Next was the Kirmani family who supported him in the seizure of Merv. Abu Muslim, who left them out of the way, was moving quickly to become the only man in Khurasan.

While these developments took place in Horasan, the commander of the Abbasi family, Kahtaba, took over the Iraqi region with the help and support of Abu Muslim. Desperate old Khorasan governor Nasr b. Sayyar the mobile had escaped to Rey and made the final struggle. He could not bear this fast developing events and fatigue more than the old body of eighty five years and Nasr died here in 131/748. In the meantime, Kahtaba's progress with the support of Abu Muslim was driving and Rey, Isfahan, Nihavend and Sehrezur Abbas were going to dominate. Ibn Hubeyre,

one of the most important commanders of the Umayyads, drowned near the Kufe and later drowned in the Euphrates. After this, the Abbasids targeted Damascus and II. Merwan there was a caravan.

After these important developments, Ebu'l-Abbas al-Saffah was allegiated at Kufe in 132/749. The only obstacle in front of Abbasids remains II. Mervan Zap War Abdullah b. Ali was defeated and fled to Egypt. After that, Harran and Damascus passed on to the Abbasids. Escaping to Egypt II. Marwan was captured and killed by the men of Abu Muslim near Busir. Now the Umayyad period is over. The Abbasids directed their internal opponents to strengthen the states. Imam Abu Salamah al-Hallal and uncle Abdullah b. Ali. Abu Muslim was removed from the center. In the next place, Sulaiman b. Kathir is a supporter of Shia, who does not accept Abu Muslim the priority in Horasan, but is now watching with concern. There was a fraction. Dissidents and those who are trying to be ahead in the struggle for power were removed from the center, and the Abbasi state began to be built.

After the establishment of the Abbasids, the Arabs defeated the Chinese with the Turks during the Talas War, forming one of the breakpoints of history. The victory that led to the rapprochement of Muslim Arabs with the Turks by Ziyad b. Salih was the commander of Abu Muslim. Abu Muslim's reputation has been further increased because he was earned. Ebu Muslim Ebu'l-Abbas who is fully dominant in Horasan came to es-Saffah and hacceder with him. Upon requesting permission of the caliph to be a pilgrimage, the Khalifa is politely rejected for the reason that his brother Abu Cafer Mansur is for this religion. This little development is also the beginning of fine. Abu Muslim is being watched with concern by his Abbasid family. Shortly after this, the deceased caliph es-Saffah is replaced by his brother Abu Cafer. Ebu Cafer, who has been disturbed since the beginning of Abu Muslim's increasing empowerment, finally invites him to his side and interrogates him. Abu Muslim was killed because he was regarded as a counter-power in the caliphate.

The death of Abu Muslim can not put an end to the events. There are many revolts as an excuse for his death. These rebellions can be barely suppressed by the Abbasids. Ebu Muslim, the Iranian slave who is regarded as a hero, is possessed by many nations and is taken out of the skies. In the evenings, epic Ebu Muslims are read enthusiastically in Anatolia and books are written on behalf of them. It is in some way unacceptable that the hero who brought the Abbasids to power would be removed from them. However, this is a constant face of history and the heads of those who bring themselves before the revolutions take their place.

THE SUNNIS FROM THE VIEW OF THE SHIITE:

BY HANİFİ ŞAHİN

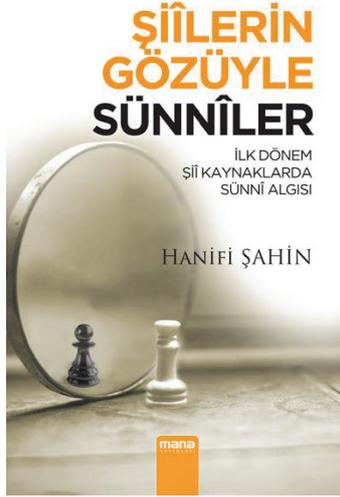
We introduce a study, "The Sunnis from the view of the Shiite: The Sunni Perception in the first periods of Shiite sources", written by Assoc. Prof. Dr. Hanifi SAHİN. The work has three sections which are introduction, three parts and conclusion and is made of 309 pages. It was published in 2016, İstanbul by Mana Publishing.

The goal of the work is described in the introductory part in this way: "The starting point of the work is to be able to determine how the group of Sunni was perceived in the first period Shiite- Imamiyye sources and what the processes that found out that perception and transferred into the next Shiite in terms of constructing a common group and analyze the historic background of the structures of minds that had the same essential values while building different worlds."

The view of Shiite towards to the Sunni has been pointed on the basis of the essential Shiite sources and referred to some modern sources. This work has been conceptually carried out and the manner of time has been limited to 4th and . 5th centuries according to the Hijri calendar. In this study, the Sunni belief has been used in terms of "the all Sunni groups not being Shiite". The reason for this is that the Shiite have shown a more general approach while criticizing the Sunni.

The first section has been called as " The Shi'a and History". The historic comprehension of the Shi'a has been dealt and pointed out that it has a fictional perception of history. In the conception of the Shi'a, history is an ideological and political history newly constructed in terms of the view of Imamate. To make such a historic view rich with mythological items inevitably reveals a history that turns back. That condition results in replacement of the mythological and ideological items with the real conception of history. In the study, it is expressed that the Shi'a has used the historic events as confirmative sources for themselves by describing them again rather than trying to understand them.

The name of second part is "Main Themes of The Sunni Perception in the Shia Conception. In this part, the main themes are described as religious, sectarian



and mythological themes. While the religious themes include Qur'an, the Prophet and the Perception of Hadith- Sunnah, the sectarian themes deal with the Perception of Imamate-Authority and Conception of the Shia and Epistemological Superiority. The mythological themes involve the creature of Ali and other imams and the influence of old cultures on the view of Shiite.

The third section has been determined as " Building processes of the Sunni Perception in the Shiite. This part is divided and studied in these parts: " the Shiite and language of salvation", the Relation of Mind and Conception", "The Suni View In Terms of Conceptions", the Sunni Perception upon the Companions of the Prophets and Ehlü'r-Rey", Controversy Against Ebu Hanife and Rey : An Ehli-Beyt Designation of the Authority". The work infers that the Shiite interpret the Qur'anic with the esoteric views in order to build a language of salvation.

The study includes some conceptions used by the Sunni in order to describe the Shiite. The first conception is " Ehlü'l-Hilaf. The reason for describing the Sunni as Ehlü'l-Hilaf is their hindrance of Ali' s İmamate. The other conception is "el-Amme. This word is used to describe all groups which are not friends of Ehli-Beyt and opponent to them. Another conception is "el-Mustaz'af and it describes someone who does not have a clear attitude about the Imamate and become closer to the Sunni. The most interesting one is " Nasibi" and it means " someone who is against and opponent to Ali and considers that behavior as a style of statement". The conception is also used as a pejorative word for the Sunni.

In this section, it has been dealt with the attitudes of the Shiite in terms of the companions of the Prophet and Ehl-i Rey. According to the Shiite view, the companions has lost their esteem and reputation because of their approving of the first three imams and they have been seen as unreliable and accepted as murtad.

The reason for the controversy towards Rey is the possibility of being harmful of Rey for the religious perception which is tried to be constructed around the Imams' authority. Therefore, Ebu Hanife as the

THE SUNNI PERCEPTION IN THE FIRST PERIODS OF SHIITE SOURCES

leader of Ehli-Rey is criticized strictly and damned and described as "Nasibi".

In the conclusion part, some evidence and suggestions related to Islamic society and its future are available. We can sum up them in that way:

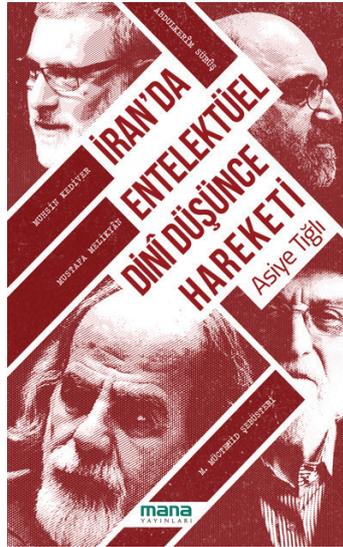
- The historic and sectarian view constructed by Imamate Shia make it use a different language which refuses the other traditions and makes it alone.
- The first period Shiite sources about their point of view against the Sunni make the next Shia generation encourage for behaving them worse.
- It should be acceptable that dismissive thoughts and talks in the classical Shiite sources are cyclical and not stable views.
- If the religious idea is continued to be built by classical texts written by Sectarian people, making categories such as "right- superstitious " and "me and other " will go on. This will hinder the big Muslim association.
- There are some biases created by the sectarian identity in the semantic worlds of both of the Shiite and Sunni but the two sectarian should not see the events emotionally and should deal with the problems deeply and solve them together.

THE INTELLECTUAL RELIGIOUS THOUGHT MOVEMENT IN IRAN

BY ASIYE TIĞLI

What happened in Iran after the Islamic Revolution is an important experience for the whole Islamic world, Turkey being in the first place, that should be examined closely. Since the administration established after the Revolution has claimed to take its legitimacy from the qualities of both the religious/Shariah and the republican regime. Of course, the influence of Shi'ite tradition (velayat-e faqih) is felt significantly in its religious quality. Nevertheless, by putting into practice the cannon laws deemed valid in also the Sunni world in general, no matter what it is called, the problems that arise as a result of the imposition of an official/religious interpretation that is accepted as the only and unique verity constitute the crucial point of this experience. The discontent felt with the Iranian government especially after the 1990s pushed Muslim intellectuals to sharply question the religious thought in the background of the ideology of the revolution and paved the way for the emergence of new searches.

In short, this study has tried out to put forward in general terms how the efforts of dialogue between the West and Islam has been reflected in the course of religious thought in Iran, especially considering the

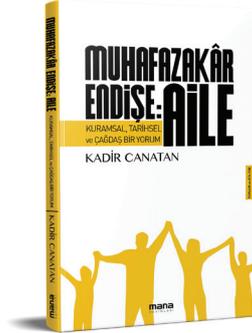


developments in the last century. We have tried to reveal the course of this adventure, which we call *the Intellectual Religious Thought Movement in Iran*, with reference to the eminent thinkers who have been influential not only in the country, but also outside the country. In this context, the most important claim of the study is that it is not possible to confine the problems in Iran to the fact that the administration is Shiite or its misinterpretation of religious provisions. In this regard, the most important point underlined and emphasized unanimously by the innovative Muslim thinkers we have examined, is that the jurisprudence

regarding the methods of slavery, non-Muslim law, male-female relations and punishment procedures are not compatible with the current circumstances of our era and the human rights undersigned by many countries. Moreover, the innovators think that in the depths of these problems lies a mistake in the perception of Allah, religion and revelation and they move towards more radical approaches. It is certainly noteworthy that, today, the innovative Muslim thinkers, who have been closely experiencing the difficulties arising from ostensible and formalist approaches, make room for democracy and secularism by emphasizing the spiritual dimension of religion.

CONSERVATIVE CONCERN: FAMILY

The family is one of the main social institutions. It interacts with other institutions such as politics, education, law and economy. In this study, the family will be discussed from the perspective of religion. Religion is a central institution for Muslim societies. However, in our age, both religion and family are undergoing a serious change and constitute a concern for most people. Here, the study discusses whether this change in the family institution is indeed a source of concern.



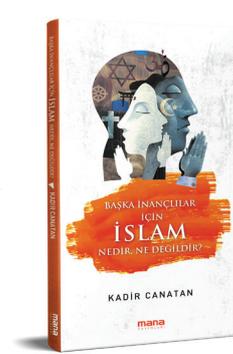
In the first part of the book, which consists of two main chapters, the Muslim family is evaluated in terms of theoretical and historical perspectives and in the second part is evaluated in terms of contemporary developments and social practice. In the conclusion section, the author, who interpreted factual developments in terms of Islamic values and norms, concludes that the contemporary Muslim family in Turkey is in a serious crisis.

ISLAM FOR OTHER BELIEFS

We live in a global world. This has some important consequences for cultures and religions. First of all, people from different religions and cultures come together and form a society, mobilizing prejudices and stereotypes. Prejudices and stereotypes among people make it difficult not only to communicate everyday but also to live together.

Although millions of Muslims live in countries such as Europe, America and Canada, unfortunately Muslims are lacking in expressing and expressing themselves. One reason for this is the lack of an educated, conscious and responsible intellectual elite in Muslim groups.

This book, which is prepared to reduce the increasing



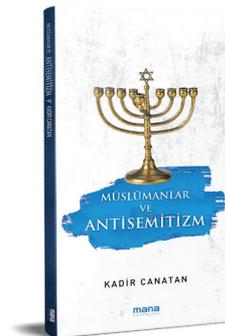
communication problems and break the existing prejudices, aims to give a preliminary knowledge and idea about Islam. The book offers a way and method to begin with the background and reasons of the interest in Islam and to understand Islam. The issues discussed hereafter are dealt with in a problematic manner, based on the observations obtained from the media, along with my observations and experiences. These problematic issues, where the foreigners are most curious about Islam and their minds are confused, undoubtedly require a wider discussion and discussion. However, we gave some information and ideas that touched the essence of the subject and took a first step for further reading.

MUSLIMS AND ANTISEMITISM

In the 2000s, the issue of anti-Islamism and Islamophobia began to be discussed in the Western world. However, when we look at the current debates in Europe today, it is seen that anti-Semitism is not completely lost as it is said and still remains as an important problem.

Research shows that, on the one hand, prejudices and stereotypes about Jews are socially reproduced and on the other hand there are verbal and physical attacks against Jewish individuals and organizations.

In addition to discussing what anti-Semitism is or is not, this book seeks an answer to the question: Do Muslims have a Jewish problem? In other words, are Muslims perpetrators of antisemitic attitudes and actions against Jews? To give an answer to this question, it is necessary to first reveal what anti-Semitism is. Secondly, in order to understand what kind of a phenomenon is anti-Semitism, it is necessary to look at its historical basis and the course of development. We tried to draw a conceptual and historical outline of antisemitism by



making a quick summary in the first two chapters.

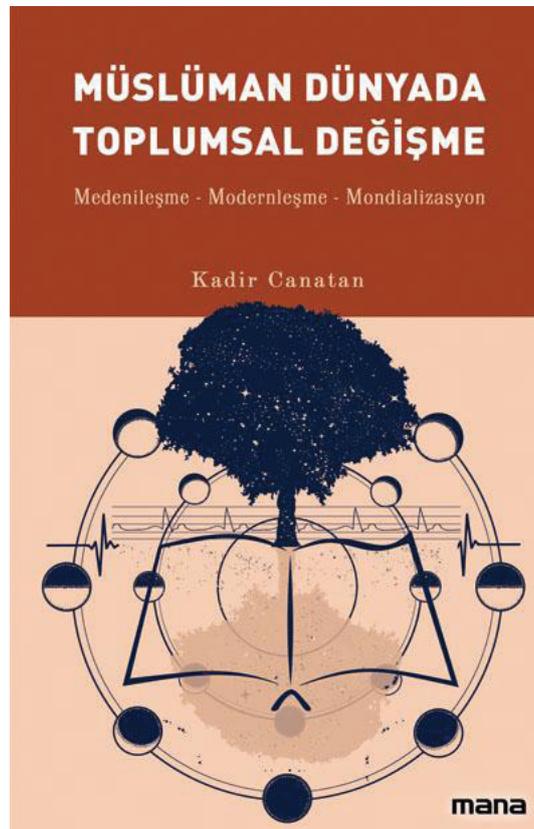
The next two chapters establish a relationship between Muslims and antisemitism. First of all, was there any anti-Semitism in the Muslim world? We then discussed the claim that the Qur'an, frequently raised in the West, is an antisemitic book. The conclusion we reached in both sections is that the claims of antisemitism in the Muslim world and Qur'an are unfounded.

The last chapter presents the current dimensions of antisemitism with data. This chapter does not only reveal that anti-Semitism is a common phenomenon in the contemporary world, but also tries to determine how Muslims are confronted with antisemitism and the nature of this problem.

If this small study contributes to the issue of anti-Semitism and to bring it to the agenda of Muslims, it will have achieved its goal.

SOCIAL CHANGE OF MUSLİM WORLD

BY KADİR CANATAN



Even though there are many theoretical works on social change and reveal the transformation in the contemporary time with different dimensions, the works that deal specifically with the change of “Muslim World” are quite few.

Since most works focused on the issue of modernization and Westernization and regard social change as a stand of an anti-Western, they indicate tragic and traumatic dimensions of this process. For sure “external factors” are important in explaining social change, yet degrading the who phenomena to external factors only leads many other intellectual and scientific problems which are difficult to get through.

What kind of model can explain the social change in the Muslim world from the past to the present? This is still an important question to be answered. This work which is in the search for an answer to this question, involves an approach that explains and models the social change in the Muslim world from the past to the present with three

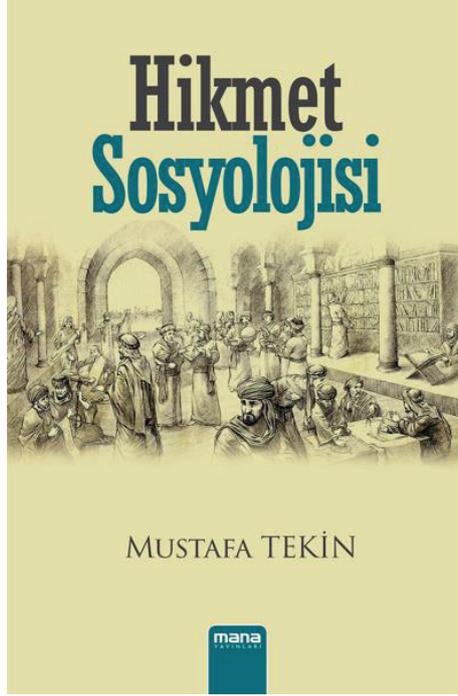
concepts; “Civilization”, “Modernization” and “Mondialization” (Globalization). This work is a compact work which focuses on this long period through the lens of urbanization.

After the introductory chapter on social change, the book consists of three main sections. In the first chapter, the urban transformation of the Muslim world in the pre-modern period is examined. A transformation model that came with the inner dynamisc of the society under the name of “civilization”. In the second chapter, the movements of migration and urbanization, which started from the “Modernization” process in the Muslim world since the 19th century and are influenced by external dynamics, are examined. This process has gained new momentum in the globalization. In the last part, a mutual interaction process called “Mondialization” which is influenced by internal and external dynamics is examined.

As it can be understood from these chapters, the book interprets the urban-centered change process of the Muslim world in a long-term perspective.

WISDOM SOCIOLOGY

BY PROF. DR. MUSTAFA TEKİN



We can say that the social sciences and the role and activity of the world in which we live, especially in sociology, have risen in some way. Although the postmodern age of new debates on science and its possibilities, universalism and objections to the idea of the law, and reserves have revealed some negative thoughts about the possibilities of sociology and social sciences, the changes, transformations, especially social scientific thoughts of sociology and social sciences given the way in which it determines the strategies of everyday life, politics, society and culture, it is supported by the argument of increasing importance of sociology and social sciences.

The ideological character of sociology is here, moreover, also a culmination of the hegemony of Western societies over others. As a matter of fact, American sociology gives us particularly clear examples of this. Beyond this ideological character, the dilemma in which the Western world lived between the Middle Ages and the modern world, the societal shifts from the Middle Ages to the modern world, and finally, the "religious" centered debates are in many respects, as well as in social sciences and sociology. Therefore, from the formation of science in the modern sense, to sociology in the West as a science, to developments in the natural and social sciences, this crisis is different from ours. Ultimately, the transition to the design

of a "human-centered universe" broke away from the existence and epistemology of the Middle Ages, creating the basic mindset of the new state; but it also produced a number of new problems.

In this context, sociology and social sciences have been the subject of criticism and debate both in the West and outside the West. These discussions on the crisis of sociology have brought together different proposals. In the West, the "understanding" approach to the "explanation" supporters has been put into action to deal with theories and proposals such as ethnomethodology, symbolic interactionism, especially in areas of crisis, especially religion. With the postmodern approach in the latest social sciences, the crisis deepened further. The discussions that developed under the heading of "Islamic sociology" carried both a critique and a suggestion. In fact, Islamic sociology, which does not carry a continuity and regularity within itself, has tried to say different words about the possibilities of sociology in the Muslim world and societies. But there is a need for both the sociological reading of the Islamic world in a historical and current sense, as well as another debate about it. It is also related to the content and philosophy of sociology. "Wisdom Sociology" is a struggle to meet this need. Therefore, the subject of this work will be a critique of Western sociology, and a "Sociology of Wisdom" in the sense of the construction of a sociology on the basis of "Wisdom".